

THE A.M.E. ZION QUARTERLY REVIEW



THE CHAPEL OF THE GREAT COMMISSION
PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIF.

The A. M. E. Zion Quarterly Review

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TABLE OF CONTENTS

COVER PICTURE: GALEN MERRIAM FISHER MEMORIAL WINDOW AND CHapel OF THE GREAT COMMISSION, PACIFIC SCHOOL OF RE- LIGION, BERKELEY, CALIFORNIA	
THE WINDOW OF THE CHAPEL OF THE GREAT COMMISSION (INTERPRETATION)	174
THE PRODIGAL SON	176
BY DAVID TENIERS, THE YOUNGER	
PICTURE INTERPRETATION	177
BY FLORENCE TURVEREY REEVES	
ADDRESS ON SOCIAL WELFARE BEFORE THE SECOND NATIONAL CON- FERENCE ON THE CHURCHES AND SOCIAL WELFARE	178
BY ABRAHAM RIBICOFF	
ALWAYS A STAR	185
JAMAICA	186
BY ISAAC H. ANDREWS	
SERMONIC LITERATURE:	
IS STATE AID FOR PAROCHIAL SCHOOLS RIGHT?	191
BY REVEREND LE ROY J. HESS	
CHRIST AND HIS CHURCH	196
BY REVEREND HUGH DAVID BURCHAM	
"I" TROUBLE	201
BY REVEREND HENRY W. McCREARY III	
WHO IS CHRIST?	204
BY REVEREND WILLIAM J. HUNT	
PICTURE—PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIF.	207
HISTORICAL NOTES OF ZION METHODISM	208
THE GENERAL CONVENTION ON CHRISTIAN EDUCATION	210
THE EDITORIALS	213
LOOKING AHEAD IN BOOKS	218
IN AUDIO-VISUAL AIDS	224

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A. M. E. Zion Quarterly Review

THE WINDOW OF THE CHAPEL OF THE
GREAT COMMISSION
PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIF.

The Great Commission, Jesus sending His disciples into all parts of the earth, is the theme of this window.

A powerful figure of Jesus dominates the window, voicing His command, not only for His contemporaries, but for all who would follow in His footsteps. Going forth from Him in all directions are smaller scale figures of the disciples. Some are shown preaching, some teaching, some baptizing and some offering Communion. The Torch, Open Bible and Lamp of Knowledge are shown to represent the Christian enlightenment being carried to all parts of the world. To emphasize the feeling of distant parts of the earth, there are worked into the window small areas of varying types of landscapes: the frozen north, the burning desert, mountains, seas, Oriental architecture and great cities.

Carrying across the entire window are lettered the actual words from St. Matthew 28:19, *Go therefore and make disciples of all nations*. Immediately preceding the lettering is shown the seal of the World Council of Churches, and immediately following the lettering is shown the Cross and Orb, ancient symbol of the Triumph of the Gospel.

As chroniclers of the Good News, which Christ's apostles may carry to all peoples, the four Evangelists occupy an important place in the window and are represented by their traditional symbols: St. Matthew, the angel; St. Mark, the winged lion; St. Luke, the winged ox; and St. John, the eagle.

The over-all coloring of the window is warm and golden. The figures and features are made in strong, rich colors and are silhouetted against a background of lighter, subtly blended colors. The glass used in this window came from many countries, Germany, France, England, Belgium and the United States. Each of the hundreds of pieces was selected with great care and with particular attention given not only to color but also to texture.

It is hoped that this window and its message will serve as a perpetual reminder to students who go out from the chapel.

The window, itself, is a memorial to Galen M. Fisher who was born in Oakland, California April 12, 1873 and died January 2, 1955. Connected with the Y. M. C. A. International Committee, he was an associate of John R. Mott who is well known to all of Protestantism. The last twelve years of his active years were spent as President of the Board of Trustees of the Pacific School of Religion, relinquishing this post in 1953 when forced to do so because of ill health.

We take the liberty to quote a memorial poem to him written by Georgia Harkness:

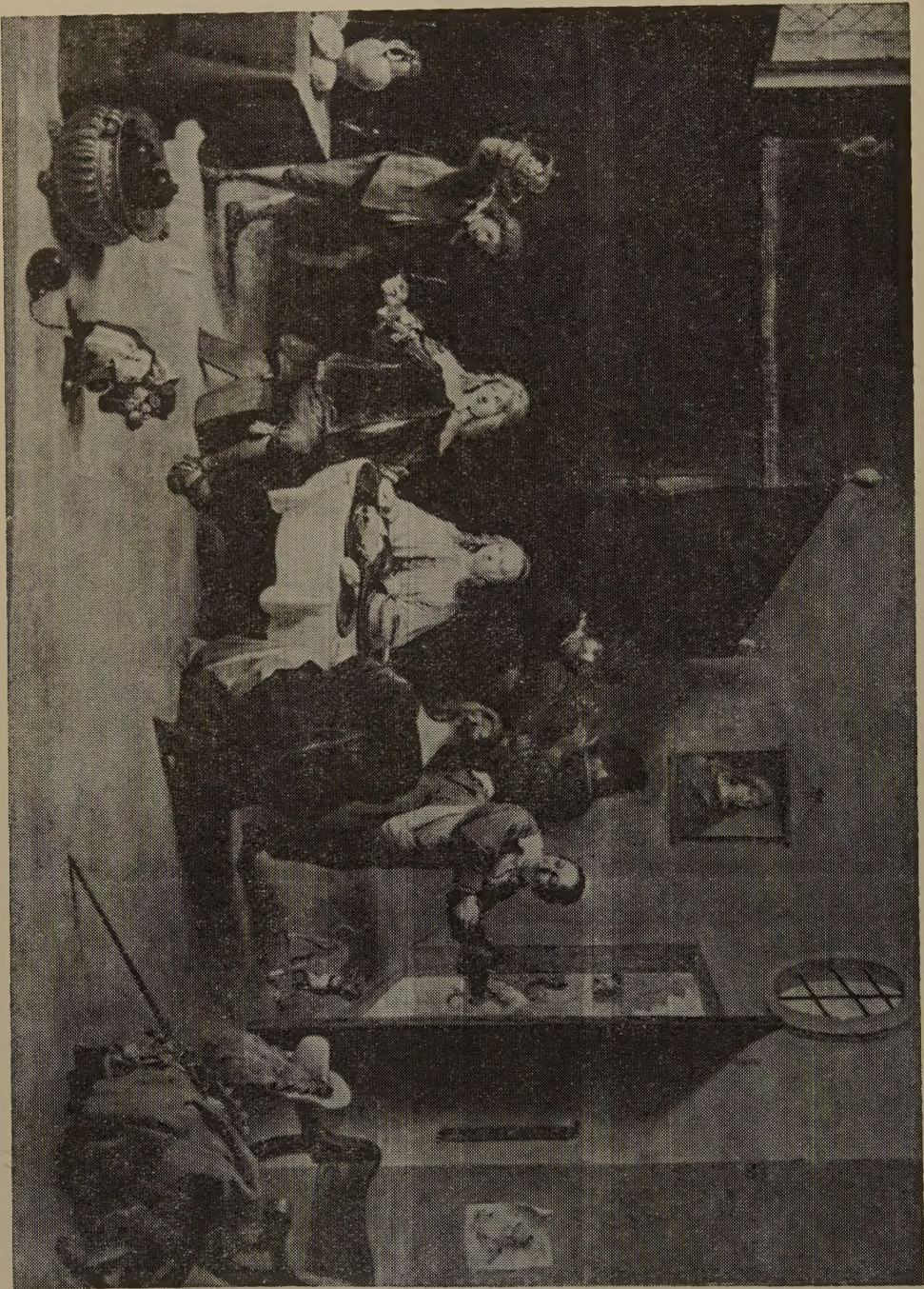
He was a gentle soul of valiant strength,
In him was life for ever young and strong;
Around the world men loved him, for the length
Of shadow that he cast was straight and long.

In kindness and firm fidelity
He stirred the deeps within each answering soul
The Christian faith and deeds, he saw, must be
Knit into one to make of life a whole.

The new year comes — the old must have an end —
And many a wish is spoken, kind and true.
So forward turns the spirit of our friend
To work with God in fields of service new.

As he sets forth upon this last great quest
We joy with him, adventure at its best!

The United Church Women have concluded their meeting at Miami Beach, Fla., and in doing so embarked upon a vigorous plan of action along several lines, one among them the invitation to their 12 million organized Protestant and Orthodox members to join a three-year, nationwide program to combat racial discrimination in every facet of life. Wide endorsement was forthcoming from denominational leaders and from individual figures such as Assistant Secretary of Labor (U. S.) Mrs. Esther Peterson, who declared in her major assembly address that American women could now contribute "to the everlasting freedom of our country."



THE PRODIGAL SON

David Teniers, the younger. 1610-1690. Flemish.

Original: Minneapolis Museum of Fine Arts

by Florence Turverey Reeves

David Teniers, the younger, was the most celebrated of the Teniers family of painters who flourished in Flanders during the 17th century. This painting was probably done before he was 20 years old. In it he depicts how a swashbuckling young dandy would waste his money in the Flanders of the artist's own day. Observe the great canopied bed in the corner, the backless chairs or stools and the dress of the people. These are all presented in the height of the fashion of that day.

The young prodigal is shown as a swaggering young bravado wearing a stylish velvet jacket. His elaborate top-coat and jangling sword are carelessly tossed upon the chair at the right. The graceful feather on his hat which hangs on the arm of the chair is another costly item in his wardrobe. He is giving an intimate, expensive, private little party for two of his girl friends. He appears to have ordered an overabundance of food and to have hired several wandering minstrels. Cost meant nothing to him. The wine, too, flows freely. The young man receives his wine in a facetious manner from a small servant at the left. With one hand the Prodigal reaches for the wine, with the other, he holds the lady's hand.

In the midst of this abundance and gaiety, there is a sinister note. The artist deftly turns the foot of the table into the head of a serpent—a subtle suggestion that this apparently affectionate girlfriend is really only a tempter, out to ruin the Prodigal. Once his money is gone, her admiration and ardor will also disappear.

Nearly all artists who have depicted the "riotous living" of the Prodigal have done so in terms of "wine, women and song."

Again from the poem by James Weldon Johnson:

"Smooth and easy is the road that leads to hell and
destruction.

Down grade all the way.

No need to trudge and sweat and toil,

Just slip and slide and slip and slide

Till you bang up against hell's iron gate!"

ADDRESS BEFORE THE SECOND NATIONAL CONFERENCE
ON THE CHURCHES AND SOCIAL WELFARE

by Abraham Ribicoff

Secretary of Health, Education, and Welfare

Music Hall of the Cleveland Public Auditorium, Cleveland, Ohio

Monday, October 23, 1961, 7:00 p. m., CST

With a deep sense of purpose and of high resolve, I come before you members of the Second National Conference of Churches and Social Welfare.

I come here to speak about a subject which is very much in my mind and heart, and I think in the minds and hearts of every man and woman in this room.

I am speaking of our social welfare programs in these United States and our joint responsibility for their continued integrity, strength and usefulness.

We are met at a critical time for our social welfare programs.

We admit it. The headlined action some months ago, by an official of a city in New York State, in regard to State and Federal welfare regulations is only a symptom of public questioning, in a time of sweeping change, about our welfare laws, their efficacy, and their impact on the community.

We admit — I repeat — that our welfare programs are in trouble. But at the outset let me make my position clear. A symptom — though it hurts the sufferer — is sometimes health-giving in the end. It provides the signs that aid the diagnosis and hence, perhaps, the cure. Superficial treatment, however, is seldom in itself the answer to the basic problem.

Newburgh's oversimplified "solution" to our welfare problems is unrealistic, heartless and self-defeating. It is the "solution" made by men who did not bother to learn the facts before they acted. It is the fruit of prejudice and fear, rather than of research and analysis. It blames the innocent for society's failures; it does not seek to help people help themselves.

I decry the Newburgh answer and other unconstructive answers to this type. Real solutions will be found in another way and in another vein. They will be found as the result of careful, painstaking factfinding, followed by careful evaluation. They will involve the experienced minds of experts and the searching imagination of lay-

men. They will be found in the principle that is explicit in the teachings of each of the great religions which have motivated our common concern for welfare.

That principle is this: the society, the State, the economy exist for *people*. We are concerned with the dignity of the human being, we believe that compassion is a virtue for governments as well as individuals. Firmly committed to the idea of the brotherhood of man and the fatherhood of God, firmly believing in the strength of each man's spirit, we put our faith in solutions that seek to renew this spirit and create a social climate in which it can rightfully flourish.

Abraham Lincoln once said: "If we could first see where we are and whither we are tending, we could better judge what to do and how to do it."

When I first took office as President Kennedy's Secretary of Health, Education, and Welfare, I tried to profit from this remark.

It was obvious to me — as to many others — that the world has turned over many times since the Great Depression dramatized our national social needs and the Federal Government created a new and lifesaving social security system and other programs of social welfare and assistance.

All of you know what has happened in the intervening years. There are more people — and they are found in different age groups. There are more families — more children — more old people — more young marriages, more divorces, more desertions and separations. Living costs, and especially medical costs, have spiraled.

Social, political, and economic climates have all changed. Everything is more complicated. People move more often from the farm to the city, from the supercity to the suburbs, from the East to the West, from the South to the North and Midwest. The racial problem is no longer purely southern; automation and increased industrialization have brought both blessings and a bewildering array of new problems.

Even poverty is different. Who is now unemployed? Is it the human being who can *not* work, because he is far too young, or far too old, or blind, or disastrously crippled? Or is it the man or woman who — though employable in society's eyes — is untrained for work, is discriminated against for reasons that he cannot help, is the victim of some blow of modern fortune?

Who is worthy of our efforts to be our brother's keeper? Is it the youngster left helpless and alone, the old man who has reached

the end of a useful life? Or, as new knowledge tells us, is it not also the human being who is unable to compete in a complex, demanding society? Who lacks health care, education and training, is physically or mentally handicapped? Who suffers the sins of his fathers and has no home?

And where lie the answer to society's response to such predicaments? Do they lie in continuing but not changing our public welfare laws and public assistance programs? Do they lie in heartless cutbacks which reduce present costs but fail to decrease them in the long run? Or must there be a new approach to meet the stern demands of today and not of 30 years ago?

I have come to feel that we are just drifting in the field of welfare. At one end of the scale, the social worker or more often the untrained caseworker, fantastically overworked and underpaid, has become a mere conduit for public funds, unable to devote time to the prevention, rehabilitation, and protective services they may know are necessary. At the other end, the relief recipients, still poor, still unable to make ends meet, usually without constructive help from anyone, have increased in number.

Their new needs demand public support. But today, over 7 million Americans are on relief at an annual cost of about \$4 billion. And across the land are heard rumblings of discontent from taxpayers who question the disposal of their hard-earned funds and wonder if we have reached a point of no return.

Long before Newburgh achieved the limelight, I was very much concerned with our welfare problems. In fact, during the hearings held by the Senate Finance Committee and my confirmation to the post I now hold, I spoke about these problems. I promised the Committee that I would turn my attention to them and their reappraisal as soon as the legislative session has been completed.

I have kept that promise. Last spring, knowing that I must have all the facts before I made any recommendations, I called together a group of 20 social welfare leaders—a group which gave itself the name Ad Hoc Committee on Public Welfare. Included, of course, were representatives of our major religious faiths, and I take this opportunity to thank them for their generous and meaningful contribution. I have also met with many other groups and individuals concerned with welfare and will meet with more.

I told the Ad Hoc Committee of my feeling that we must come to grips with our problems in the field of welfare. I told them, indeed,

that we would be doing a dis-service to the whole country and to the relief recipients themselves if we failed to do so.

They agreed. And they offered me the full benefit of their diverse and rich experience and knowledge in the field. They have submitted their report to me. I have also received the report which I requested from George Wyman, an outstanding administrator who has had experience in local, State, and Federal welfare posts, as well as in a voluntary agency. I have read and studied these reports thoroughly, and they are now being carefully analyzed by the specialists in our Department.

For my approach is strikingly different from the Newburgh approach. Both the city manager of Newburgh and I think our social welfare setup should be examined and modified. But I believe in getting the facts before reaching specific conclusions. The city manager set out his conclusions before getting the facts. When his facts were disproved, his crusade for welfare reform fizzled out.

I intend a different fate for our program for welfare reform. And so, though the facts are in, I am not yet ready to present detailed conclusions. There are still many conferences to be held on many aspects, still advice which I wish to seek from many groups.

I can, however, give you some indication of the way we wish to go, the direction in which we are heading.

First, public welfare must be more than a salvage operation, and it must not be confined to picking up the debris from the wreckage of human lives. Its ever-growing emphasis should be on rehabilitation and prevention.

Public welfare must be a *constructive* force in society. Public welfare must have a positive goal: to move people off relief (thus greatly cutting costs in the long run) by renewing their spirit and creating economic and social opportunities for them. It must lead to useful, happy, and independent lives for them. It must stress the integrity and preservation of the family unit.

Public welfare must contribute to the attack on such problems as dependency, juvenile delinquency, family breakdown, illegitimacy, ill health, and disability. It must reduce their incidence, prevent their occurrence and recurrence, and strengthen or protect the vulnerable in a highly competitive world.

Unless such problems are dealt with effectively, they pyramid, affecting society as a whole and extending their consequences in troubled families from one generation to the next.

Public assistance is now widely suspected of decaying rather than renewing the human spirit.

This is quite wrong! In more cases than is generally recognized, public assistance has not only kept people alive and prevented starvation but has helped them to take their places in society as useful productive citizens.

The files in my office are bulging with records showing that dependency need not breed dependency — that children who have received aid to dependent children help go on to earn fine scholastic records, win scholarships, marry, get jobs, and grow up to support their parents as well as their own children.

But on the other hand, there *are* some cases of second and even third generation families receiving welfare. They get the headlines. Be that as it may, a second or third generation of any family receiving welfare should be a challenge to the Nation to recognize that financial help alone has not been enough.

Our difficulty has been that we have been preoccupied with the “relief” aspects of public welfare. Too often our so-called “services” are most concerned with one thing: who is — or perhaps — more accurately, who is not eligible for financial assistance.

We must get away from the idea that the central mission of public welfare is simply one of determining eligibility and noneligibility. Of course our efforts to assure that aid goes only to those legally eligible for it must be carefully administered. Studies have shown the “get toughers” and the rest of us repeatedly that the incidence of fraud in public assistance is generally less than 1 percent. Any amount is to be decried.

Still, responding to complicated social problems such as ill health, faulty education, domestic discord, racial discrimination, inadequate skills with a simple “relief check” seldom solves everything.

We must combine this check with genuine services — services that help people help themselves. We must combine it with opportunities for rehabilitation for and through *work* — job training, community work — designed to pave the way to a productive place in society for those once unskilled.

Let us be frank with one another. Almost everyone wants to work. Almost everyone wants, that is, to do genuine work. Hardly anyone — rich, poor, or in between — wants to do made work. Some

of the most unhappy people I know are wealthy people who have no real work to do.

Many families struggle desperately to get off relief rolls. They hunger for self-respect. They want to be able to buy a refrigerator or a TV set without being asked where they got it.

We need to give them their chance! The vast majority seek only this chance! Again and again we have seen what can be done with creative, thoughtfully conceived, and properly managed programs of prevention and social rehabilitation.

In Chicago, an experimental family restoration unit of five top-ranking caseworkers eliminated 163 families from relief rolls in 7 months — about one-third of their caseloads. And the team made it possible to cut grants in 29 cases and kept 8 families from getting on the rolls at all. The saving was \$182,000 a year.

This professional miracle has been repeated in every corner of this land, from California to New York. In Florida skilled social workers moved half of their 505 family caseloads off public assistance in 14 months. In Indiana intensive counseling services with 125 chronically dependent families resulted in savings of over \$16,500 in one year — and over \$22,500 the next year.

The savings in dollars only introduces the story. In terms of human happiness, the savings cannot be measured.

And as the facts fall into place, false myths are washed away.

It is one thing to tell a skeptic that public assistance does not encourage immorality and laziness. It is quite another to show him a 10-year study made at Inwood House in New York City. At this home for unwed mothers, girls were given professional casework services at the time of their pregnancies. Eighty-five percent of a statistically significant sample had no more illegitimate children.

The other side of the coin is seen in the results of a Maryland study. Here, only 2 out of 100 of the girls who *did* have more than one illegitimate child had had casework services at the time of their first pregnancies.

Or tell your skeptic to learn from Commissioner Dumpson of the New York City Department of Welfare how he trained men in work habits and thus helped them on the way. Suggest that he ask Allegheny County, Pennsylvania, welfare officials how they saved almost \$28,000 by professional attention to handicapped families.

Let us move forward, you and I. Let us seek as best we can to restore and strengthen the human beings who are our most precious

resource. Let us do away with catch phrases and slogans that have fallen into disrepute.

There is much talk of welfare recipients working on relief projects. People think of made work when they think of "work relief." What we have in mind is something quite different: genuine work programs, no matter how set up or how financed, which fit into each community's employment pattern.

Let us move constructively, thoughtfully, and vigorously. Let us streamline our machinery so that casework need not bow to paperwork. Let us try new methods and new approaches to assure that any abuses are corrected and any freeloaders weeded out.

Let us ask ourselves many, many questions: Who should be able to do social work? How can we train more people to do the vital casework which will save us money and heartache in the end? Most important — how can we get on with our major and tested goal—rehabilitation? Must we not avoid doing nothing simply because we can't do everything at once?

During this past congressional session, we took a first step toward getting more casework services. The President proposed a measure for the training of more social workers to the Congress; this measure passed the Senate but was dropped in conference.

Why? Can we blame this Senator or that Congressman? I think we can *not*.

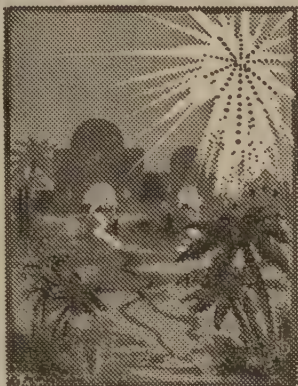
For there is too little public understanding of social welfare and its complexities. People shrug off the word "welfare", they sneer at the words "social work"; they are indifferent to the liberal who defends the relief recipient and the conservative who says we must get tough with him. They seem not to care.

But Americans do care! Americans are compassionate people. They are realistic — they are pragmatic. To produce the answers, they only need to understand the facts. The big job of the moment is to give the people these facts and hence this understanding.

I cannot do this job alone. I need your help. Your churches are basic institutions in American communities across the land. Your pulpits are a source of spiritual strength and guidance. From them a message of great force and meaning can go forth; and that is this:

We must seek still the seven works of mercy — to feed the hungry, clothe the naked, shelter the stranger, visit the sick, visit the imprisoned, visit the fatherless and widowed, bury the dead.

But we must seek more. We must seek together to devise a great living program of human renewal in our land. If we ask, it shall be given to us. If we seek, we shall find.



ALWAYS A STAR

*There's always a Star,
If the eyes wish to see;
For the wise travel far,
When their vision is free.*

*There's always a Child
In a manger so bare,
But the angels of God
Stand guarding Him there.*

*Wise men of today
From near and afar
Seek light through the Child
In the Peace of the Star.*

—by Dr. Gilbert Darlington

From The Bible Society Record.

JAMAICA

by Isaac H. Andrews

"All ashore that's going ashore!" for we are starting on a Navy cruise to the British West Indies.

Admiral Christopher Columbus, 450 years ago, on his second voyage discovered a beautiful island called by the natives "Xymaca" or "Land of Constant Springs." Because no gold was found he sailed away.

Our ship must be provisioned so we steer to the south side. The harbor is enclosed by a long low neck of sandy land called Port Royal. Three hundred years ago it was the richest city in America populated chiefly by buccaneers who brought their rich prizes here and outfitted for other expeditions.

Gold doubloons, pieces-of-eight, silks, satins and priceless jewels filled the storehouses, as Henry Morgan and Sir Francis Drake with his flagship, "The Golden Hind" arrived from successful raids on the Spanish Main. Most of the illgotten gains were transferred to the Old Country where kings and queens shared in the spoil.

On a pleasant day in 1692 the inhabitants heard a terrible roar, saw the earth heaving and angry, engulfing waves sweeping over the town. In a few minutes three thousand people dropped into the sea.

The few who made their escape in boats with those on the higher ground at Fort Charles repented and founded the present City of Kingston.

Boatmen swarming about our ship will stoutly swear that before a storm they can hear the bells of the sunken pirate Cathedral, fathoms deep (where it sank during this earthquake of 1692) toll forth a requiem for the souls of the pirates lost during the height of the gale. DeBussey has set to music the account of the "Sunken Cathedral." Meanwhile, the freebooter ship, with skull and crossbones at its mast-head, fully manned by buccaneers, armed to the teeth with daggers, swords and cutlasses goes sailing by looking for Spanish galleons loaded with rich booty — so there appears to be no rest for their souls.

Of course, so many times natives can see many things that others cannot discern.

A breeze is stirring, we must dock quickly. For after sunrise a severe wind rises which makes the use of tugs necessary. It was thus

even in colonial days for Captain John Smith of Virginia referred to this breeze as "over-growne stormes."

Shore Liberty at Kingston gives the sailor opportunity to see many points of interest among them being the beautiful parks, and Hope Gardens where one can see the tropical trees, plants, and fruit at their best, also the experimental garden for the Agricultural School. Farther out in the country over a scenic mountain road lies Castleton Gardens, noted for the beautiful orchids.

When the air is clear one can see Blue Mountain Peak (a thousand feet higher than Mount Washington) rise to the very clouds.

Coming into the bay in the early morning the sun is behind the mountain, a grand picture of shadow and light. Sailing in the afternoon the same view shows shades and color in contrast to the early dawn.

In 1838, the Jamaica slaves were freed, the English Sovereign decreeing that bondage ceased *at sunrise*.

After the last day's work was done a pilgrimage started for the Blue Mountain Peak for the mountain top early riser sees the sun long before the valley inhabitant. Thus freedom came earlier to those who had the strength and courage to climb for it.

The year 1907 saw a very disastrous earthquake in Kingston. Previously the statue of Queen Victoria was placed looking down King Street towards the harbor. Such a turmoil! Thousands were killed and property destroyed. So out of womanly curiosity, so it is said, the Queen wanted to see what was going on. The centrifugal motion of the quake turned the statue on the base so today she looks upward toward the mountains. Immediately one thinks, on beholding this change of "I will lift up mine eyes unto the hills from whence cometh my help."

Side trips are easily arranged for there are railroads, streetcars and 4000 miles of good auto roads. Let us take a ride to the old Capital established by the descendants of Columbus when they governed Jamaica. Beyond Spanish Town we find enormous banana plantations. The jungles are being constantly cleared to plant additional acres while the outlying estates devote their time to the cultivation of cacao and spice.

Negro slaves and Indians escaping from the Spanish at the time of the war between Spain and England found refuge in a wild and

rugged region. Sharp mountain peaks, caverns, "chimney holes" and chasms were their hiding places and from these they sprang forth to raid plantations, massacring the people.

It cost England a million dollars to put an end to this warfare and then only by granting the Maroons this region as a special reservation with freedom from taxes and military service.

Crossing the mountains on a wonderful engineering project the train continually darts in and out of tunnels. Soon we arrive at Port Antonio with its twin harbors and its fame as a banana shipping port. Clean, coral sand beaches bordered by waving coconut palms line the coast, and on a hill between the east and west harbor is the Hotel Titchfield (managed by the United Fruit Company) which the writer helped to build in 1904 and 1905.

Tourists return season after season to enjoy the panoramic view, starting from the deep blue of tropic seas to plantation-lined valleys, crowned by jungle-clad heights above. Americans working on the hotel gladly welcomed servicemen from Guantanamo Bay Base who came over to spend the Christmas furlough.

There is more rainfall in the northern part of the island and this encourages the growth of ferns, especially the fern tree, survivals of the "Before-the-flood" era. Only in Australia can other remnants of this species be found.

In the olden days, Jamaica was overrun with snakes, until a small weasel, called a mongoose was imported. These little animals must have associated with the Good St. Patrick for they promptly cleared all snakes out of the island.

Let us take an auto ride out to the Hope River and Saint Ann's Bay where Columbus beached his ships in 1503 at the close of his fourth voyage while he waited a year for the Governor of Santo Domingo to send relief. With the ships sinking deeper and deeper into the sand he was at last forced to transfer all his men and goods to one of the limestone caves nearby. I have been in many of these caves but which one did Columbus choose?

I am convinced that there must be another part from that used by the crew, an inner cave — a place of quietness and peace where the Admiral could work out his problems in astronomy, especially that time that he foretold the date of an eclipse, the natives gladly bringing quantities of food to have the white chief restore the moon whole again.

There may be found yet the crudely constructed mahogany desk

and stool with notebook of solved navigation and astronomy problems. The air of the limestone caves is cool and dry helping to keep records as in the pyramids of Egypt.

At the far end of the inner recess of the cave would be found the Sacred Shrine, where Columbus, with the good Padre of the Expedition would go to obtain spiritual comfort and pray for help to come quickly.

As his rescuer was his enemy it is unlikely that Columbus would trust all his treasures to him; much must have been hidden and left, for the Admiral looked forward to returning on another voyage.

Perhaps there still reposes on a shelf those navigating instruments Columbus used on the *Santa Maria*. Navy boy, will you be the one to find these priceless relics and show them to a waiting world?

Late afternoon and we are circling the island — “Homeward Bound.” The land like a gigantic map is revealed to us. Hills and valleys, rivers and harbors, and in the distance plantations of bananas and oranges, laid out in well-ordered rows. The trade winds gently passing over this fair land bring to us a delightful tropical fragrance.

The sea is calm — like a millpond. Flying fish and porpoise play about the ship. Over the lowlands pressing up to the higher ground the shadows and blackness creep as mists and darkness fall. The setting sun throws a few last rays of brightness — bars and banners of crimson, shaded with gold — a gesture like a fond parent, kissing and caressing the darling baby to sleep.

Blue Mountain Peak catches and holds this illumination for a few brief seconds, “The afterglow of the Tropics”.

Shadows of the evening

Steal across the sky!

The Day is Done

Night has come!

We’re homeward bound.

We pause a moment, our captain is checking his course. Ahead and low on the horizon is that dependable guide—The North Star. We turn also as he takes an observation to the southward.

Dim is the outline of “Santa Gloria”, as Columbus called this

strange land. But above the mists and fog there shines that beloved constellation and friendly guide for life's great voyage:

"The Southern Cross"

It casts on us a benediction and bids us be

Good neighbors

Returning again.

One of the encouraging signs of these days is the constant call of ministers on the field for aid of one type or another. In many cases we confess that the small staff with which we all have to operate makes it difficult to give immediate attention to these requests and, at times, weeks pass before we are able to get to the subject at hand. We recognize that our subscribers may get disgusted with us because of these delays but unless we are able to set aside sufficient funds for full-time clerk hire it is almost impossible to keep abreast of the demands made upon us. We, therefore, urgently suggest that we have extreme patience with those of us whose heart, at least, would like to aid you in every way.

If we had our way every magazine subscribed for would be delivered on time to the subscriber, but there are several things which frustrate every attempt we make. At times, our subscribers move and they do not inform us where they are going and the POST OFFICE DEPARTMENT does not forward the A. M. E. ZION QUARTERLY REVIEW. At other times, faulty addresses are noted on our lists and again the magazine is not delivered. At still other times, the subscriber goes to the POST OFFICE, lists a change of address and thinks that that is all which is necessary. UNLESS WE KNOW WHERE TO SEND YOUR MAGAZINE you will not get it for the POST OFFICE DEPARTMENT does not forward this mail. PLEASE be kind to us and to yourself in this new year. Whenever you move inform ALL your church periodicals of the change.

Then there are times when a minister believes he has subscribed to the A. M. E. Zion Quarterly Review when his name does not appear on the listing THEN we get a letter which, in part states: "I have not received a copy of the Review during the entire year."

SERMONIC LITERATURE

IS STATE AID FOR PAROCHIAL SCHOOLS RIGHT?

Sermon preached by the Rev. LeRoy J. Hess, July 9, 1961

Upper Ridgewood Community Church

Ridgewood, New Jersey

Our nation is faced with the question of state aid for parochial schools. This is a religious issue as well as a political and educational concern. It has to do with religious convictions and religious procedures. While the religious issue cannot be separated from the political and educational concerns, our thinking this morning shall be from the viewpoint of the religious issue. This is indeed a major issue. It involves the fundamental American doctrine of separation of Church and State, a doctrine which holds that the State shall guarantee the right of every individual to worship God according to the dictates of his conscience, that the Church shall not dictate to the State nor may the State dictate to the Church, and that the State shall not give direct aid to any religious organization. The first amendment to our Constitution says: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof". To keep the Church and State separate was one of the cherished goals of our founding fathers and it is ours today.

Certain principles and facts need to be recalled. There is the Christian injunction, "Do unto others as you would have them do unto you" (Luke 6:31). Now, there are some who say that as Protestants we should put ourselves in the position of the Roman Catholics who favor state aid to parochial schools and do as they would do. This applies equally to them. They should put themselves in our position. The Golden Rule requires no one to abandon his convictions. A fair question to ask of the American Roman Catholic hierarchy is, "Do you think your fellow clergymen in Spain should advocate state aid for religious parochial schools, including Protestant schools as you are doing in the United States of America in urging support to parochial schools including Roman Catholic schools?" To be sure, Spain and the United States of America are two quite different nations, but a principle is a principle. The Golden Rule requires of us that we do our best to understand the thoughts and feelings on both sides.

People on both sides may be guilty of prejudice. To believe that

we can be wholly objective in this matter is to delude ourselves. We must study to view this legislation objectively, for judgment based on emotion is not valid.

It is right and proper for citizens to convey their convictions through proper political channels and we ought not criticize our Roman Catholic friends for sending hundreds of letters and telegrams to Congressmen asking them to support state aid for parochial schools. Protestants should criticize themselves for failing to inform Congressmen of their position.

When we speak of parochial schools, we are, of course, including Lutheran Church—Missouri Synod Parochial Schools, Christian Reformed Parochial Schools, and all other church sponsored schools, Roman Catholic or Protestant.

It is certainly true that our tax payments are less because of the existence of parochial schools. Five million children in the U. S. A. are attending Roman Catholic Parochial schools. Hundreds of thousands of children are attending other denominational parochial schools. We in Ridgewood would have to pay a higher school tax if all the children who attend Mt. Carmel were to go to our public schools. More teachers, more space, more facilities would be needed.

Now, let us state as fairly as we can the claims and position of the Roman Catholic hierarchy. I refer to the Roman Catholic hierarchy because many Roman Catholic laymen do not approve of state aid to parochial schools. The Roman Catholic bishops have put themselves on record as favoring such aid and are actively campaigning for it. I think this is a correct statement of their position: The public school is secular. Roman Catholic parents want their children reared in an educational system wherein religion is considered a vital part of life and hence a part of the curriculum. Their freedom to send their children to such a school is curtailed by the fact that not only must they pay for the education of their children in a parochial school but they must also pay taxes toward the support of public schools even though their children do not attend. . . . This economic pressure curtails their freedom of choice of schools for their children. Now, our point of view here is this: The State says that we have a public school system, paid for out of public funds, to which you may send your children. If you prefer to send your children to a parochial school you are free so to do, but, if you do so choose, you must pay for it as any parent must pay for the education of his child if he chooses to send him to a private school. It is important to note that

the Lutheran Church—Missouri Synod which believes profoundly in parochial schools, does not advocate state aid for parochial schools. Here is a denomination which presents a testimony against the position taken by the Roman Catholic hierarchy. As to the support of our public schools, this, I think, ought to be said with force: Beginning some decades ago and up to the present time, this country has committed itself to a system of public education. It has so committed itself that the citizens who are not parents must pay school taxes just as do citizens who are parents. Such is the value we place upon education not only for the welfare of the individual but also for the welfare of the nation.

Now, the proponents of state aid for parochial schools remind us of certain acts and practices of government which blur the line between separation of Church and State so that there is no real demarcation between Church and State in these relationships. We must frankly admit that not every Church-State involvement is all white or all black, but that many are in the gray areas. We must also realize that since in America the Church as an institution lives within the State some relationship between Church and State is inevitable.

Here are some of the things our Roman Catholic friends say: The State indirectly aids the Church by making it tax-exempt. But, as I see it, this policy directly advances the doctrine of separation of Church and State, for the State says to the Church, "We do not require you, compel you, to support us". As soon as the State taxes the Church it requires the Church to support it, thus forming a definite dependency between State and Church.

Again, they say that the Government pays the salaries of Church-sponsored Chaplains, thus linking the Church and State. Our position is this: Members of the Armed Services are not free to attend a church or religious service of their choice regularly. The Government says: In order for you in the Armed Services to exercise your freedom of worship we shall bring Chaplains to you on the bases or the ships where you must remain, so that you may worship according to the dictates of your conscience and receive religious instruction and help from your Church. On the other hand, the Government does not say to the public school children, "You cannot go to the Church of your choice for worship each and every day".

Again, the Roman Catholic Church says that the State aids parochial schools now by supplying free textbooks, providing they are the same as those used in the public schools; by supplying meals to

children going to parochial schools as it does to children in public schools; and by supplying free transportation for children going to parochial schools as it does for those going to public schools. In answer we say that children riding in a non-church bus or receiving food or textbooks is quite a different matter from helping to pay school teachers to teach Roman Catholic doctrine or to help build schools for the purpose of advancing Roman Catholic doctrine and procedures.

Now, briefly, let us state our objections to State aid for parochial schools. First, such aid would obviously break down the wall of separation between Church and State. Even those who advocate state aid for parochial schools admit this fact, for you cannot possibly give state aid to Church-sponsored schools without forming a definite, connecting link between Church and State. This is a Constitutional question, too. President Kennedy, a Roman Catholic, has said over and over again that from his point of view and understanding, direct financial aid to parochial schools out of government funds is unconstitutional. If the Supreme Court should rule that direct state aid to parochial schools is unconstitutional, the Roman hierarchy will undoubtedly press for an enabling Constitutional amendment. Let us not criticize them for this. They have a perfect right as citizens to campaign for a change in the Constitution, for Constitutional amendments have been made and amended. The relatively young and originally American concept of the separation of Church and State is basic in Protestant thinking. Therefore I strongly oppose State aid to parochial schools.

Again, I must state that I object strenuously to a certain moralistic position taken by the Roman Catholic hierarchy. They campaign against Federal aid to public schools unless it is accompanied by Federal aid to parochial schools. They claim that such aid to public schools is discriminatory, hence evil. A Roman Catholic periodical, "The Commonweal", does not agree with the bishops of that Church. It comes out very definitely in support of Federal aid to public schools even though Federal aid to parochial schools is withheld. We should note that when the bill for Federal aid to public schools came up in the Rules Committee of the House of Representatives two Roman Catholic Congressmen, Democrats, representing districts that are heavily Roman Catholic, voted against sending the bill to the floor of the House. Unquestionably, these two Congressmen were influenced by their bishops. One Roman Catholic Congressman, a mid-westerner, favored sending the bill to the House floor. Let us make

our moral judgment on this matter plain and understood.

Ultimately, State aid for parochial schools would weaken our public schools. It would reduce the funds available to our public schools unless school taxes were increased in proportion to the money made available for parochial schools. Even more important, it would, in the belief of many (I am one of them), be the beginning of the end of our public school system as we now know it. A case in point is the experience of the Netherlands. A few years ago the Netherlands voted to give state aid to parochial schools. At that time, 80 percent of the schools were public schools and 20 percent were parochial schools. Now 20 percent of the schools are public schools and 80 percent are parochial. As a matter of fact, some children cannot go to public schools in the Netherlands because only parochial schools exist in certain districts. Well, if the Government supports parochial schools why shouldn't the various denominations establish their own schools for the propagation of their own faith and the inculcation of their own beliefs? It follows that with the growth of parochial schools there will be a syphoning off of public school teachers of religious conviction into parochial schools and thus our public schools will become more secular. A word about that: We have many teachers in our public schools who have a deep, religious faith—Protestant, Roman Catholic and Jewish—who believe in God and the Judeo-Christian ethic. I know some of these teachers and from them we know that it is possible to demonstrate Judeo-Christian principles in the public schools. In fact, this is done.

Further, state aid to parochial schools would add to the cleavages in our pluralistic society. The teaching and fostering of democracy is one of the great values of the public school system. To our public schools go children of many faiths and from all walks of life; they go to classes together, play together, come to know one another and have respect one for the other. What do you think would happen if our children across the country went, each day, to Church-sponsored schools? We already have evidence of cleavage between the children going to the Roman Catholic schools and those going to public schools.

Also, state aid to parochial schools means taxation without representation. In the public schools, the Board of Education represents the public. If we object to the administration of the public school we have a recourse, namely, the selection of the members of the Board of Education, and attendance at Board meetings. If we object to the

ways of the parochial school, we have no recourse, for they are wholly and completely under the jurisdiction of their respective denominations.

Another objection to the use of state funds for parochial schools is that you and I will be forced to pay for the propagation of a faith with which we disagree. Is this democracy, to be forced to pay for the propagation of beliefs which contradict our cherished convictions?

What are we going to do about it? We can take a lesson from the opposition. I suspect they are praying for it, but I know they are doing more than that. They are speaking out in behalf of state aid to parochial schools; by the thousands they are writing to their Congressmen and sending them telegrams. Let us not criticize them for this. What can we do? We can pray, but I suspect that we understand that prayer, like faith, is dead without works. Let us understand our position. Let us voice our convictions reasonably and intelligently. Let our Congressmen know where we stand. Let them know that we care!

CHRIST AND HIS CHURCH

A message delivered before the A. M. E. Zion Training Institute
at Pacific School of Religion on August 22, 1961

by the Reverend Hugh David Burcham, D. D.,
Pastor, First United Presbyterian Church of Oakland and
President, Oakland Council of Churches.

Dr. Charles R. Brown, one time distinguished President of Yale Divinity School, and — as a matter of fact — one time distinguished minister of a great church in the East Bay — told the true story about a land developer who purchased one thousand acres close to a newly mushrooming industrial center. He laid out a town, providing for almost every conceivable convenience — schools, hospitals, theaters, dance hall, clubhouse, parks, playgrounds, attractive homes on easy terms. Because of the proximity to the industry, jobs were relatively easy to obtain. However, this developer had an inborn distaste for religion of any kind. And he actually had introduced into every deed of sale, in order to protect any of the property from what he called

the "curse of religion," a reversionary clause, making impossible the use of any of the property for church purposes.

In the course of a year or two the population mushroomed to five thousand people. However, it became progressively difficult to get good people to come and to hold the good people that had come. It was especially hard to interest decent women. The other kind came. Parents were reluctant to select such a town to raise their children. Children actually were scarce. The public schools had a distressing concern in trying to procure the right kind of teachers. After about five years of this, the whole enterprise began to go to pieces. And the developer, fearing that his entire development would end in bankruptcy, took what was for him a desperate measure. It did not represent a genuine change of religious conviction on his part, but a concession for obvious economic reasons. He had published in the papers and plastered on billboards where everyone near the community might read it, this public manifesto:

TO WHOM IT MAY CONCERN

God knows there is no such person as God, and my motto has always been, "To hell with religion."

But for some fool reason, which no man can fathom, I have found by experience that we cannot do business in this country on any other basis than that silly bit of sentiment which we stamp on our coins, "In God We Trust."

Therefore, infernal foolishness though it all is, I have sent out for a parson, and we are going to build a church.

Now, of course, this is extreme. The only point for using such an illustration here is to make it indelible in our minds that the question is never "Shall we have a church?", but always, "What kind of a church shall we have?"

Your Dean has asked me to speak to the theme "Christ and His Church" and if we are interested at all in the kind of America that insists on a Church at the heart of its communities, if we are interested in the preservation and extension of a vital Church both at home and abroad, this is indeed a timely subject. We are all, as Christians, ready to acknowledge Christ. But not all of us are of a mind to declare our belief in the Church. But if we understand Christ and His word to us, initially spoken to Peter and the disciples, that "upon this rock I will build my Church and the gates of hell shall not prevail

against it," we must also then be conscious that we can not properly speak of Christ without also speaking of His Church.

I well remember early in my ministry one of the leaders in my Church saying that over the past fifty years the great issues confronting the churches had to a large degree centered around the question of fundamentalism as opposed to modernism; the great issue of the next half century, he was persuaded, would focus in the coming to grips with the Doctrine of the Church, and what it meant.

I am speaking this morning to an assembly representing one of the great branches of the Church of Christ, and I want to underscore one very particular concern that I have for the Church. You know John, in his apocalyptic vision, wrote of God's word to the Church at Laodicea: "I know your works, that you are neither cold or hot. I would that you were cold or hot."

The tragedy of half-committed Christians! It's a modern tragedy, too.

It shows in a lot of ways. It shows in the way some so-called church members attend the worship of their churches. It shows in the way some church members who have responsibilities find so many excuses to squirm out from under those responsibilities. It shows in the way some nominal Christians with white faces in Mississippi and Alabama and in Oakland, too, betray the faith they profess in the attitudes they hold to other children of God whose color of skin is not the same. It shows in an area that it is usually not very comfortable to speak about. (At least among Presbyterians. Maybe this is different with Methodists!) I am talking about stewardship, about the way we regard our trusteeship over our lives and our possessions, the way in which we react with respect to our disposition of our time and talents and money.

And so, with reference to the over-arching theme of Christ and the Church, I want to talk for the remaining moments this morning very particularly about how we honor or dishonor that Christ and His Church in this very practical matter of our stewardship.

The great Horace Bushnell, eminent Christian preacher of another generation, once said: "One more revival . . . only one more is needed; the revival of Christian stewardship, the consecration of money power to God. When that day comes, the Kingdom of God will come in a day."

It has hardly come yet in America. For in a year when we spent for all religious causes of all kinds as a nation just barely over one

billion dollars, two and one half billion was spent on cosmetics, over three billion smoked up in cigarettes and tobacco, six billion went to recreation and movies, over eight billion was consumed in alcoholic beverages, and jewelry, gambling and assorted luxuries took twelve billion.

Oh, of course, there are some magnificent examples of Christians who take the question of stewardship seriously. They believe it important not only that they worship God, and follow through with the usual expected standard of outward behavior. They believe that in the deeper issues, at those points in life where most of us are most deeply motivated, if stewardship means anything at all, it speaks to us right here. It tells us that God has a plan for our lives, and that the larger questions are never just the questions of more material possessions or more social prestige. There are values to the Christian that take priority over these.

Dr. Wallace Hamilton, popular Methodist preacher, tells of three men, brothers, who owned a thriving and profitable business in a small Tennessee town. They were all offered a chance to take the controlling interest in an invention if they would leave their present work and devote their full energies to the development of this. With their wide contacts they would have an excellent chance of building a strong market for this new product. It would involve their spending a lot more time. They would have to move from their present residences to another location. They would have to uproot their families and no doubt their whole pattern of life would be substantially different. The full focus would have to be in this new business venture. And — no doubt it would mean a lot more money for them. After thinking it over, the brothers refused and this was the reason they actually wrote for their refusal: "We are men with families, and officials in our church. With our present volume of business, we are making a comfortable living and, at the same time, we have time to do our part toward the religious and educational, the civic and charitable enterprises of our city. When our day's work is over we can forget our business, give our evenings to our families, our church, and our community. If we take this thing, it means longer hours. That would leave us no time for our church or our children. We have decided that these are values which money cannot buy, and we cannot sacrifice these things to make more money which we can do without."

Well — in this day of the "organization man", this day of the

rough and tumble skirmish to "get to the top" regardless, this is indeed a new twist. It is a refreshing twist. It is a twist with a strong Christian stewardship flavor. Here are men who understood that Christian stewardship involves an orientation of one's whole set of values.

Now if Christ means to us what we profess with our lips he does mean, then we should all be moved to share proportionately with Him, as regularly as payday, of our financial income. The standard that the Bible gives us as a guide is the tithe — the tenth. Oh, we can become too enamored of the mathematics in this and lose the spirit. For some, the tenth is not enough to represent a sacrificial share. And how can we claim we have a genuine commitment to our Lord if we are not willing to let our sharing cause us some sacrifice? For some, perhaps the tenth is too much at present.

The main thing is that it is a prior sharing. It reflects this consciousness of the relative scale of values governing all of our life. Our responsibility to our church takes precedence over other philanthropic appeals. Oh, I know, for I get them too. And I am very much involved in the United Fund. I am heartily in favor of it. I plan to give to it as generously as I am able. We are besieged with requests for money for good causes. And many, perhaps most, of them are valid. They are good, and we should not turn a deaf ear to such appeals. But what is their relation to our commitment as Christians to our church?

Permit me to quote from an editorial which makes its own point here: "He was the keeper of the lighthouse along the rugged coast. Unnamed ships and innumerable lives were in his keeping out there beyond his sight. To him was delivered enough fuel to tend the lamps for a month. He was to be resupplied when the new month came. There was a knock at his door and a woman pleaded for fuel for her stove to warm her only child. Another caller, a father, asked for fuel that his son might read. Another argued his need for fuel for his engine, and so, in seemingly reasonable philanthropies, the lighthouse keeper parceled out his fuel. Toward the end of the month he turned the spigot, but to his dismay the tank was empty. That night the light went out. Three ships went down and more than a hundred lives were lost in the fury of the raging sea. There was a knock at his door the next morning and an agent of the government stood there. 'Last night your light went out,' he said. Immediately the keeper began to apologize for the darkness by telling of the par-

celing out of his fuel to this project and that, all righteous in their character. But sternly the man of the government said, 'You were given one task above all others . . . to keep this light burning. Other demands upon your fuel were secondary to this. Your light went out, three ships went down, and more than a hundred persons were lost at sea. For this there is no defense'."

We who are members of the Church are the lighthouse keepers for the world. And our commitment to the light of the world makes unmistakably clear to us our priorities in stewardship. Christ has given us the Church as His body. It is no less than just that. If its interest — if His Kingdom — are to be advanced, they will be advanced through our stewardship; through our declaring the priorities that really claim our lives; through our yielding back ourselves in response to Him.

God help us to be faithful in this supreme opportunity.

"I" TROUBLE*

by The Reverend Henry W. McCreary, III
Minister of the John Wesley A. M. E. Zion Church,
Pittsburgh, Pennsylvania

TEXT: "You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."

Luke 6:42b (RSV)

As we begin these Chapel periods, basic agreement is assured on two thoughts: First—that Christ is the Light, and Second—that our world is troubled! Divergent views certainly exist beyond our starting point and may become even more clearly defined by the time this Institute is ended. And yet, thank God, our presence would indicate fundamental acknowledgment that Christ is the Light though differences may abound as to the extent of His influence upon the world.

At the center of Christ's teaching is the "Kingdom of God." This

*The first in a series of three sermons on the General Theme, "Christ—The Light In A Troubled World," delivered in the Fourth Episcopal District Institute held in the Home-wood A. M. E. Zion Church, Pittsburgh, Pennsylvania, July 31-Aug. 4, 1961.

Kingdom is an ideal civilization, controlled by a perfect divine union, whose government can be no less than perfection as a result of working not merely from the outside into its citizenry, but by being endogenous to the citizens and proceeding outward from them; thereby, it magnetically penetrates the hearts and minds of men who are yet BECOMING Sons of God. Christ is unyielding in persistent teaching that until this Kingdom becomes active, poverty, disease, hunger, pain, inter-personal difficulties, wars, death, and mourning will continue to plague mankind and the world.

History reveals that man has often striven to master the world's problems. And yet, they exist even now in overwhelming numbers to the extent that most men embrace a fatalistic concept. How sad, but common, is the cry today in varied modes of expression that cataclysmic ruin and absolute destruction are inevitable!

We have made a mess of things because one basic rule has been neglected repeatedly. Let us put that rule into the words of Lee C. Moorehead from his soul-searching book, *Freedom of the Pulpit*: "The power to convince (is) related to the willingness to confess". While we have put everything on an impersonal basis with emphasis upon collectivity, Christ seeks to enlighten the world on the basis of singularity or individualism. Remember that only as His light penetrates the INDIVIDUAL is it effective. He says a corrected "I" exerts power to correct "THEM" and both will equal a PERFECTED or WHOLE "US". Christ asked a personal question that yet reverberates into every corner of our twentieth century world: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

Please, do not become confused by our interchangeable usage of the seeing "eye" mentioned by Christ and the pronoun "I". For we must not lose sight of the paramount teaching of the text; the "eye" of which Christ speaks is the TOTAL PERSONALITY of the individual. Spiritual ills do not localize themselves, but they affect the total being of man.

Then, is it not easy to understand that the crux of the matter is "I" AM TROUBLED — "I" AM A PROBLEM! The world is largely troubled because "I" am troubled! The collective problem can in no wise be solved until "I" am first solved.

Too long have Christians endorsed the sentiments of that couplet:
 "Won't somebody give me some good advice
 On how to be naughty and still be nice?"

And we deceive ourselves into believing we are without sin. There is no willingness to confess. Yet, each of us admits to being troubled by our own bent toward CONSTANT SELF-PUNISHMENT. The world doesn't give us headaches and pains nearly as often as cause them ourselves. Our punishment seems to be the inability to forgive self; and, the explaining away of faults to make ourselves better than we are only intensifies that inability. Only "grown-up" persons can tell on themselves; only "grown-up" persons can forgive themselves!

Christ is the answer for "I" trouble. He enlightens us to the point that we are increasingly aware of Him, and in turn aware of ourselves.

It is believed that the Roman poet, Horace, faithfully observed this rule in his poetry: NEVER introduce a God into the arena of action or drama until things become so enmeshed and entangled that ONLY A GOD could untangle it. In this way, Frank S. Mead conjectured about Barabbas in, *THE MARCH OF ELEVEN MEN*. He pictured Barabbas, released by a trick of fate, coming to the cross to watch Christ die for the sheer fun of it. In a half-drunken state, Barabbas stood there with arms akimbo and legs stretched apart. But, suddenly he trembled in a moment of complete awareness, and loudly exclaimed: "Jehovah God! That's MY CROSS He's dying on!"

Certainly, this must have been the thinking of God, when in the "fullness of time" the WORD, the TRUE LIGHT THAT ENLIGHTENS EVERY MAN, CHRIST INCARNATE entered the world. To the "I's" who believe on Him, He gives power to become the SONS OF GOD – ARISTOCRATS OF GOD – if you will.

Christ is the Light in our troubled world when we reflect that Light through total commitment of life and purpose to Him. The next time we complain about the world's troubles, let His words ring clearly in our ears:

"You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."

WHO IS CHRIST?

by The Reverend William J. Hunt
Minister, Kyles A. M. E. Zion Church,
Sacramento, California

Text: "Whom do men say that I, the son of man, am?"

(Editor's Note: This sermon was one of those delivered before the Ministers' Institute and Leadership Education School held in the Pacific School of Religion in August)

Here Jesus takes a poll of public opinion. He wants to know what the people think about him and his message. Because even the greatest person and the most magnificent message will be lost if public opinion is against it, or if people's ideas concerning the person are confused or twisted or lacking in content. - - -

Happily, all the disciples reported a high opinion of Jesus' work. Some thought he was John the Baptist. Some thought he was Elias. Others thought he was Jeremias or one of the prophets. Among the common folk, the great masses of people, Jesus was highly regarded. Because he had succeeded in convincing them, in spite of the strong opposition of their leaders, that he was as great as any that had been produced in Israel. But was there anything else to be said? This brings us to the next question.

After listening to what other people thought, those outside of his immediate and constant fellowship, he went on to ask a second question: "But whom say ye that I am?" I am sorry that the scripture records only one answer to this question. Because I like to feel that there were many answers, among even the disciples, but only one right answer. At any rate, Peter answered by saying: "Thou art the Christ, the son of the living God."

To me, this answer is full of meaning. Because it tells me that Jesus is the Lord of Life; that he is the foundation upon which my life must be built and the standard against which my life and yours must be judged. In other words, Jesus is the moral authority for life and we are obliged to live in that light.

In this world, we have many different kinds of authorities. We have authorities in literature, history, military science, atomic energy, rockets. But what Peter said, in effect, was that Jesus is the world's authority for moral living. Because if we would know "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are good, then we must *look to Jesus to find them out*. This is the first part of my answer to the question, Who

Is Christ: *Jesus is the moral authority for life! and if we are to succeed morally in the world, then we must live our lives in his spirit.*

Just a causal look at the world will indicate how badly we are in need of a moral authority. In a world where more money is spent to kill people than to help people, reflects our need for the moral authority that is in Christ. In a world where more money is spent on whiskey and fun than to educate children, indicates what happens in life when the moral authority in Christ is denied. In a world where we cannot go to school together or live in the same neighborhood or share the same public facilities together, shows me that we are lost for the lack of a moral authority which God respects and men can regard as worthwhile. But let us hasten on to the second part of my answer to the question: "Who Is Christ?"

But while Peter recognized Christ, it must not be forgotten that when it came to living up to that insight, he failed miserably. That when it came to making the choice between personal security and Christ, *Peter chose rather to be safe than to be sound.*

Peter denied his own best thoughts. His words and actions were different. With his mouth he said that Christ was everything. In action he said Christ was nothing. Peter had worked himself into a trap, by trying to walk two different roads at the same time. For how can Christ be everything and nothing to Peter or anybody else?

This seeming impossibility, the clash of opposites tells me two things: It tells me something about Peter and all flesh and it gives me the second part of my answer to the question: "Who Is Christ?"

About Peter and all flesh it tells me that we are unable, by our own strength to live up to the light that we find in Christ. And in answer to the question, Who Is Christ, it tells me that we are dependent upon Christ for moral help, moral inspiration and moral redemption. A brief look at Peter's experience as he denies Christ will illustrate my point.

When the cock had crowed three times, Peter realized what he had done. His conscience reminded him that he had violated the truth; that he was in opposition to right; that he had done what he thought he would never do; what he had no intention of doing. And when the pains of conscience began to open up his soul to the dimensions of the wrong he had done and the consequent guilt began to bring home to him the fact that he had put Jesus aside, he turned and

looked into the face of Christ to see what he could find. And I believe he found there in the face of Christ that which transformed him from a moral pygmy into a moral giant.

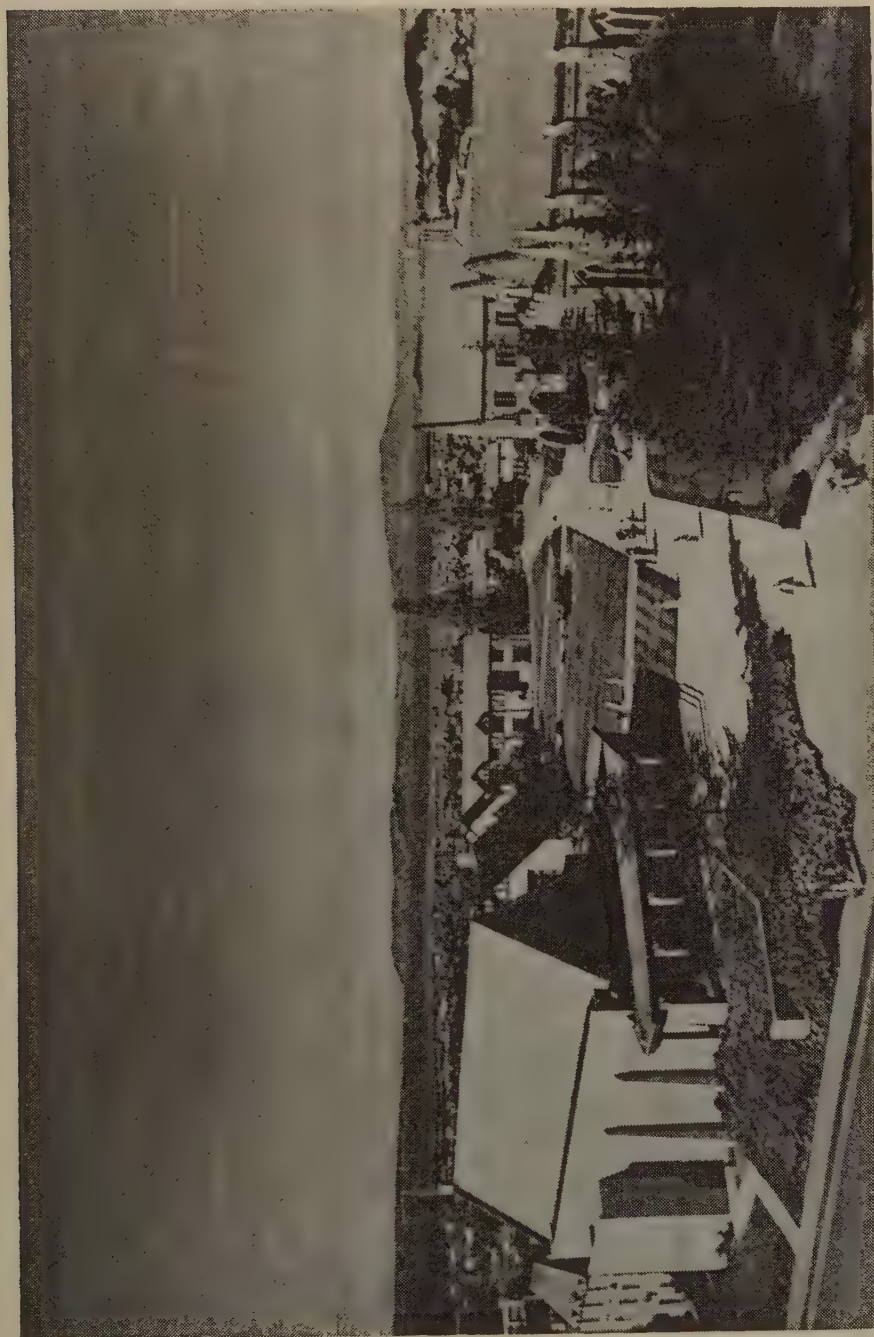
For what he found there in Jesus' face was that there was no condemnation in Christ for anyone who was sincerely sorry for his sins and wanted to repent. What he found there in the face of Jesus was that He was still seeking to save those who were lost and to heal those who needed a physician. What he found there in the face of Jesus was that Christ was still Christ and what he had done had not changed that fact. For Christ is love. Christ is understanding. Christ is forgiveness. Christ is moral redemption.

My imagination tells me exactly what Peter felt standing there looking into the face of Jesus. He was guilty. He was wretched. He was naked. He was unfit and not entitled to mercy, yet, he could find no trace of condemnation in Christ. Peter must have felt what our fathers felt when they sang: "How did you feel when you come out the wilderness, leaning on the Lord?" or again as the poet when he wrote: "Amazing grace, how sweet the sound"

Yes, Christ is two things to me: His moral authority, or as my fathers would say, "Christ is the light of the world, the lily of the valley, the bright and morning star." And He is my moral help, my moral inspiration and my moral redemption, when things go wrong.

Many times the Editor is blamed for the non-delivery of magazines. Repeatedly we have informed our subscribers that magazines are not forwarded EVEN IF YOU LEAVE WITH THE POST OFFICE OF YOUR FORMER HOME YOUR NEW ADDRESS. We are printing in this issue the large number of subscribers whose magazines were not delivered and subsequently burned by the addressed post office.

Reverends R. Dove, 132 N. Congress St., Newton, Pa.; V. Haskins, 309 Douty St., Hanford, Cal.; L. T. Brunner, 1135 Gatty Ave., East St. Louis, Ill.; L. C. Caldwell, 414 Baldwin St., Elmira, N. Y.; A. N. Gibson, 1130 E. 14th St., Winston-Salem, N. C.; M. M. Leake, 2317 Collis St., Charlotte, N. C.; E. R. Michael, 1331 Moretz St., Charlotte, N. C.; J. S. W. Tross; Naomi Moore, 11 South 28th Ave., Phoenix, Ariz.; Ely Lilly, 2501 Hilton, Baltimore, Md.; C. B. Ford, 625 West Main Street, Salisbury, Md. And this is only a part of the 50 magazines not delivered, last quarter.



PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIFORNIA

HISTORICAL NOTES OF ZION METHODISM

Recently there has come into the hands of the Editor a copy of the printed Minutes of the three oldest conferences of Zion Methodism, the New York, the New England and the Philadelphia. We thought it would be interesting to many to set down a few of the items of these Minutes:

In the Philadelphia Conference, which opened May 4, 1850, Jacob P. Hamer was elected Secretary and Joseph Sinclair, Assistant. The following elders were enrolled: Solomon T. Scott, Edward Johnson, Abraham Cole, Peter Fulman, Shadrach Golden, Philip Lum, Nelson H. Turpin, Joseph Jackson Clinton and Moses Gale. Admitted on trial at this conference was Daniel Matthews and coming into full connection were: Charles J. Carter, Jesse Bolden. Deacons were: Isaac Coleman, Charles J. Carter and Jesse Bolden. Among the Superannuated and worn out preachers were: Arthur Lankford and George Stevenson.

At the time the Philadelphia Conference consisted of eight stations and 27 circuits. Interest in Sunday Schools is to be noted in the report of this Department as a vital part of the Annual meetings.

Thirty years after the separation from the Mother Church the New York Annual Conference met on Monday, May 20, 1850. Examination of characters actually took a part of the first four days, showing with what care this was done. It was not unusual to have charges filed, one minister against another. Many of these charges were dropped after compromises, however, or apologies. Another question which was debated at length was the possibility of a Secretary for the Senior Superintendent and whether this secretary should receive a salary. It was at this session, too, that Shawaugunk was admitted to the list of churches.

The controversy between Brothers Williams and Washington was finally (according to the Minutes) "thrown under the table." Brother Leven Smith and Brother B. Hambleton were commissioned to go to Lodi and there organize a society.

On the afternoon of May 29th the United Daughters of Conference from Newark, New Jersey received an audience (it appears that sessions were not open) and presented to the conference \$12.00. Following a resolution to that effect a sermon was preached to the Daughters later as appreciation for their kindness.

It was at this session, 1850, that Morristown, New Jersey requested a minister to effect an organization. Another interesting item is the Ministers' or Preachers' Fund Association which appeared to have on hand \$85.00.

The laymen of the church will be interested, too, in this note: that for every 100 or 200 members a church was entitled to a representative.

Since listed as a part of the Philadelphia Conference, the Baltimore Conference may have held its first session, May 11, 1850 at 4:00 P. M. in Spring Street Chapel, later moving to the Howard Street Chapel and finally to the Baltimore Station Church. On hand for the conference were: the Reverends George Galbreath, Wesley C. Marshall, Jesse Boulden and John J. Moore. Later these others appeared: Christopher Rush, Abraham Cole, and Joseph Sinclair.

The elected Secretary of the conference was Joseph Jackson Clinton. The elders were: Edward Johnson, Jacob Trusty, Wesley C. Scott, Moses Gale, John J. Moore, S. T. Scott. Preachers were: Isaac Coleman, Robert Squirel, Charles Johnson, Jesse Boulden. Admitted on trial was Charles Wright.

The Baltimore station at that time had 350 members. The conference met nine days. And what did they do during this period?

1. They discussed plainness of dress for ministers.
2. The need of a Hymnal for the denomination.
3. The Superintendent's support (they suggested that the trustees appoint a steward to solicit these funds).

The Reverend W. J. Hunt, minister of Kyles Church, Sacramento, Calif., was recently one of a small group from Northern California chosen to visit Europe, the Holy Land and North Africa as a goodwill ambassador and clergyman interested in world affairs. Reverend Hunt, who formerly pastored in Tennessee, was transferred to the California Conference and has worked to complete the new church in the capital city of California. His travels abroad not only have added to his personal first-hand knowledge of world conditions but greatly enhances his worth to the local congregation. During the recently held National Council of Churches meeting at San Francisco, the Editor had the pleasure of spending some time in his home, enjoying the fellowship of his family, and speaking to the excellent Kyles Church congregation.

THE GENERAL CONVENTION ON CHRISTIAN EDUCATION, 1962

The General Convention on Christian Education of the African M. E. Zion Church is scheduled for Livingstone College (Salisbury, North Carolina) August 5-10, 1962. This, the basic study conference of the denomination is unique in several ways. First of all, held every four years, it is the only General meeting of the church to which ministers and lay-people go without the added incentive of *transportation paid* and *sustentation provided*. The other two General meetings each have a great bloc of delegates whose expenses are provided for by either the pooled efforts of the General Church or the efforts of district and annual conferences. Amazing then, is the number who, goaded by the desire to do a better job of Christian teaching find the means to sit in the sessions of the Convention.

For example: some 700 individuals, ministers and lay people will spend five days, with almost two hours set aside each day in study that reaches the best standards the denomination can offer. In addition, these same church men and women will set aside the afternoons for practical experiments, listening to messages of interest or searching for the peculiar tools needed in their special type of Christian service. In all, thousands of hours will be spent seeking ways of better Christian living that the message may be carried back to the home church and community.

Perhaps never before has greater care been shown in the selection of theme, motto and emphasis. For if the serious churchman re-examines this Convention he will discover the course and goal of his particular organization for years to come. Progressing from the theme of the last quadrennium: *Our Christian Witness for Freedom*, the new theme is *The Church's Responsibility for Freedom*, certainly in keeping with the problems of our times. The motto of three years ago was: *Living, Preaching, Teaching*. This coming year the motto will be: *Vision, Conviction, Courage*, all needed for a forthright Christian stand on principles so involved in our day. In 1962 we are to be reminded that above all else, Christians must be governed by *God's Will*.

As the membership of Zion Methodism carefully examines the posters which have been produced to focus attention on this Con-

vention it will be noted that every item noted has not only deep significance but its own personal challenge to the viewer. For example: the common task of ALL of us to achieve the desire of God is exemplified in the group leaving the church. There is but one path, not several. We are reminded, too, that mere worship is not enough, for while we may recognize that the worship hour is merely the beginning of the task, so few carry through on it.

Above the church and people are several dates: dates that should remind all of us that in every forward move of our nation the church has played not only its significant part but in practically every case instigated that advance. For example, it is our own opinion that there would not have been an Emancipation Proclamation, whose anniversary we observe January First, had not churches violently reacted to man's inhumanity to man decades before the Presidential signature was placed on that famous document, and while we give due and logical credit to Harriet Beecher Stowe's Uncle Tom's Cabin, we need to include as one of those real basic causes the Methodist Church. Looking backward, too, we who are members of Zion Methodism should never forget our heritage: our interest in lay rights and privileges as evinced in the writing of our first legal documents, our first discipline, our first rejection of unification with other denominations when we felt these rights and privileges were being jeopardized; our interest in education as shown by the first school room; our interest in the universal rights of man; our mission spirit.

If a church should have the complaint of *no program*, a glance at this poster will provide one as can be noted in the five areas symbolized at the right of the poster. The church must work for equality of opportunity in education, citizenship, before the law, in economics and in every other field including transportation.

Were one to re-examine the program of any church it will be found that the focal points of the coming convention are closely in line. The task of the church, our church, can not only be richly implemented but given incentive and acceleration by inspired attendants at Livingstone, August 5-10, 1962.

And this is only a part of the story for there are several other reasons why we should urge our members to attend and attend ourselves. Of course there is the wonderful advantage of fellowship —

an area which appeals to us more and more in this world of gross neglect of human responsibilities. Your young people need to know, for example, that throughout this nation and even overseas, other Zion young people are seeking answers, and finding them through the medium of Zion Methodism. Where they are may not be perfect, and progress may be slow but so it is in many another locale.

Then there is Livingstone College itself, our chief institution of learning. Few have not heard of its campus, few have not made contributions to its welfare. Now here is the opportunity to see the accomplished fact. From the Price Memorial Building, conceived not only in tears but built out of heartache, to the recently undertaken million dollar improvement, the Student Union Building, the new Girls' Dormitory, the new Auditorium-Music Building - - - all can lend a sense of pride nothing else can give. It does not matter whether we shall be more closely identified with the college in the future, for our boys and girls may seek college entrance elsewhere, but here is our great contribution to higher education, the sacrifice of our hands.

If one can, early attendance, the Wednesday before, will give him an opportunity to see his church in action in the Connectional Council which will be held just prior to the Convention. Here all Bishops and General Officers are in attendance and most Board members from all around the Nation.

To those outside of North Carolina, for the third time the General Convention is meeting in the hot-bed of Zion Methodism. You will have an opportunity to see some historic churches, some new churches, some progressive, some not. The rural church of David's Stand in South Carolina, The St. Mark Church in Durham, new structures as well as the church at Wadesboro, churches in Charlotte, Gethsemane (new), Greenville, Clinton (one of our oldest), Little Rock, Stone-wall; Evans Metropolitan (another old one) Fayetteville, New Bern, the two Gomers in Winston-Salem, Trinity, Greensboro; Highpoint and many others. And, if you wish to prolong your vacation - - -

There is Dorothy Walls Camp in the mountains of Western North Carolina with a fine swimming pool and adequate sleeping and eating accommodations or Dinwiddie in Virginia with one of the finest small swimming pools one can find anywhere (just off Route 1).

EDITORIALS

"ONE OUT OF FIVE FAMILIES WILL MOVE"

—TOGETHER MAGAZINE (METHODIST)

For some time this Editor has been concerned about the movement of Zion Methodist families across our nation and our inability to follow them either by membership tracing or the construction of new churches, not to mention leadership. The recent issue of TOGETHER MAGAZINE of the Methodist Church points up this matter even more alarmingly than anything we could say or do to call attention to that which is happening. Certainly the writers of this article have at their hands statistics to prove their contentions and if they have them then we can be reasonably sure that were we to closely scrutinize our situation we would find it infinitely worse.

We would hastily pass over the situation created by the movement of our armed forces personnel and their families, though we sincerely believe that the destiny of the church rests largely here as well, for in these ranks are the flower youth of our generation. To lose them to the denomination certainly must bring almost insurmountable problems. But, looking at the "other side of the coin" a still more alarming situation is to be noted.

For several years, certainly since the First World War there has been a gradual movement of our membership from urban centers of the South to urban centers of the North, seeking better opportunities, better economic situations sans the racial tensions of their home areas. Meanwhile these same *urges* have created a similar movement of rural folk to urban areas of the South, this movement recently intensified by mechanization of the farm, displacing workers or the total abandonment of crop farming to cattle raising or full cooperation of the United States Farm policy of taking land out of production. Certainly World War II has added its impetus to this shifting of population and this desire for more adequate living. More recently the race situation of the South has swelled these migrations to a flood. One need go no farther than the nearest large city to see the evidences of this — crowded slum areas, crowded schools, increased unemployment. In the midst of this situation poor stewardship, lack of adequate training of stewardship, unemployment, all have brought

problems to a church hard put to it to meet its budget without even the beginning thoughts of expansion. Such is our lot today.

Of course we can go on ignoring these danger signals to our own disaster, and perhaps that is the course many of us are willing to follow. This Editor, if this is to be the course, still believes that some affirmative action should be taken on the part of the Church to safeguard this membership to Methodism, and not assume an attitude of abandonment of these shifting groups.

It has been our privilege to observe the Church at work in at least 15 states during the current year. In three major sections we have seen the struggle to meet our budget as it now stands. In no section of the Nation has there been an ease of attainment. At points the leadership has been able to meet these obligations with a minimum of obvious struggle. In others, our heart has sorrowed at the apparent strain, realistic or unrealistic as it may be. We are aware that too frequently the *Cause* has not weighed heavily on our consciences. We know, too, that misunderstanding, ignorance, shallow Christian experience have all contributed their weight of opposition. Be that as it may we must reluctantly admit unless Zion Methodism re-adjusts her present stewardship, we have reached a dead end in our financial operations.

Perhaps it should be stated that this Editorial is not directed to the unconcerned, the light-of-heart, the ONE GENERATION BELIEVERS (the *just so the Church outlasts me* thinkers), but rather to those who take their commission from Jesus Christ seriously, to the point that a common objective from one end of the denomination to the other can be agreed upon. Let it be understood that only a great revolution can stem the present tide, for the basic philosophy of us all must undergo radical change, from the preaching and concern of the pulpit to the responsibility of the pew. Old, worn-out methods of procedure are not only in need of adjustment but total revamping. Christian obligations, so long dormant in many minds must be re-awakened and re-challenged to re-doubled efforts and greater personal sacrifice. And in this sacrifice there must be participation of both high and low, clergy and lay people, great and small. In the past so many of us have conceived the ideas of running away from our challenges or obligations or ignoring them that few of them are successfully met. That can no longer be, for temporary shepherding at one point will surely have its awful results where we think the fields are greener.

This Editor shudders at a future assessment of our work today. We continuously ask ourselves "Is Christ on trial again before us, the Pontius Pilates of our age? Are we seeking to wash our hands of responsibility while all about us we are demanding that men rise to a greater sense of duty to God and to each other?" The Christ we serve as well demands our unfaltering allegiance to Him and our loyalty to our fellowman. A sense of despair must flood our souls to see how aimlessly we follow these principles we teach. The gates of desire have been opened and an irresistible tide sweeps us onward, our desires, our selfish hopes.

If this Editor were to voice a prayer for the Church he loves it would be that somehow we could stand with a united mind on the task which we should accomplish. Forgetful of areas, whether Chicago, Pittsburgh, Washington, New York, St. Louis, Little Rock, Fort Worth, Brewton, Charlotte, Norfolk, Fresno, Spokane, we could move as the Church of God. We would pray that as a Church we would seek for and do that which we were convinced was the will of the Almighty, not the will of men. We would pray that our General Conference would ask of potential leadership not "Whom shall we send?" but "Who will go for us, unselfishly, dedicated, true, loving God, Church and mankind?" We would pray that Annual Conferences would challenge new recruits to "take up their crosses" and follow this Christ that men might KNOW GOD and GROW TO LOVE HIM in spirit and in truth.

Protestant mission activity in Latin America is the subject of three sound filmstrips in color just produced in Hollywood by Family Films. A sound-strip of 35 color pictures with a 12 inch recording tells the story of Children and the Church in Latin America for primary boys and girls. It dwells on the life of children, city and urban, Indian and white, and shows the mission schools and churches. A special feature of illustrated games is added to the filmstrip to teach North American children several games played by Latin American youngsters.

For youth and adults there are two similar sound-color filmstrips: LATIN AMERICA, ITS PEOPLE AND PROBLEMS, and LATIN AMERICA, MISSIONS AT WORK. These show some of the problems Protestant missionaries face and how they are bringing the message of Protestant Christianity to our neighbors to the south.

ON THE RECEIVING END

Guest Editorial

by Rev. Dr. Ralph W. Sockman

Reprinted with permission from the Bible Society Record
Vol. 106, No. 9, Nov., 1961

Before me lies a letter of thanks from a man who wrote it to people who had sent him gifts. Here is a passage of it: "Not that I complain of want; for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; and in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me."

If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish. Our composure and even our character are so often cracked by sudden changes of financial circumstances.

Which is harder on character - - - a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good Gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which opens the soul to God.

However, there are temptations of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness; on the other hand is the temptation to self-pity, to envy, to bitterness.

The Epistle from which I have quoted was written in prison. The writer came from a family proud of its heritage. He had grown up in the social prestige of his group. From all of this he had been ostracized. He had been cast off by his own countrymen; he had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause, only to have the mob turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying or bitter.

Some men so school themselves while they are poor that, when they become affluent, they keep their heads and their ideals. It is largely in the time of prosperity that we need to acquire the qualities

which can keep us contented, no matter how under God we find ourselves on the receiving end.

At a village blacksmith shop I recall watching the blacksmith take down roughly shaped pieces of iron from a nail in a rafter and put them into a flaming forge. Then he would pound the white-hot iron on his anvil and thrust it into the water. I never knew just what part the heating and hammering and cooling each played in preparing a horseshoe, but together they somehow toughened and shaped the crude iron until it could stand the beating of the horse's hoof on the hard road. And when I consider this letter of thanks from Paul to the Philippians, I feel that I am standing before God's forge watching Him transform the temperamental Saul of Tarsus into the saintly Paul who could endure all things with courage and contentment.

As again we approach our National Thanksgiving Day, when we count our blessings, many of us find ourselves in privation; so let us look for the secret which made Paul able both to abound and to be abased.

Paul felt that, whatever state he was in, he was getting more than he was giving; and he was grateful. He saw himself, no matter what, on the receiving end. And so should we. When we start to count our blessings, our memories go back to Calvary, and our hearts well up with gratitude. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end. For this and for His Holy Word we give thanks to God.

For the first time we were privileged to attend the sessions of the South Alabama Conference supervised by Bishop F. S. Anderson and meeting in the beautiful little town of Brewton, Ala. Many things impressed us on this visit among them being the hard working nature of the Bishop, the deep humility of the Missionary Supervisor, Mrs. Anderson, the friendliness of the people and the strong determination on the part of the leadership to improve the calibre of the work. In so many different ways the task of our leadership is no small undertaking. At times, there could be the spirit of defeat, but the will to do is still abroad in the land and this spirit is alive in South Alabama.

LOOKING AHEAD IN BOOKS

THE 1962 INTERNATIONAL LESSON ANNUAL

The Seventh Volume of This Comprehensive Commentary

Edited by Charles M. Laymon; lesson analysis by Roy L. Smith. No other commentary offers so much in one convenient volume! This seventh volume of The International Lesson Annual includes all the features that made the previous editions so popular plus a **NEW Pronunciation Guide** for difficult biblical names.

The Features

Here is what you will find in this all-inclusive commentary on the 1962 International Sunday School lesson: **TEXT**, The complete text of the lesson in the King James and Revised Standard versions, printed in parallel columns for easy comparison; **EXPLANATION**, In "Exploring the Bible Text" a Bible scholar explains special meanings in the Bible text not readily gained from the text alone; **APPLICATION**, Analysis of what the Bible text means in terms of our life today; **TEACHING SUGGESTIONS**, Step-by-step plans for the lecture method and an alternative plan for the discussion method; and **DAILY BIBLE READINGS**, with annotations.

Articles on Special Days

Another noteworthy feature is the inclusion of articles for special days. These can be used to supplement regular lessons or as the basis for special lessons. Other helpful features include: a summary of each lesson, an index of Scripture, a subject index, audio-visual resources listed at the beginning of each unit, and maps and line drawings throughout the book. All these in one convenient volume! Here's a book from which everyone can profit.

THE WRITERS: Charles M. Laymon, Roy L. Smith, J. Carter Swaim, E. Stanley Jones, W. Clark Ellzey, Theodore P. Ferris, Alexander Miller, Penrose St. Amant, William Barclay, Floyd V. Filson, Albert E. Barnett, William W. Sloan, Walter Russell Bowie, Howard E. Tower, Gerald B. Harvey, Daisy Dozier.

Published by Abington Press Sept. 11, 1961. 448 pages; price \$2.95
Library of Congress Catalog Card Number: 55-6961

BELIEFS THAT COUNT

by Georgia Harkness

In the opening lines of this inspiring and stimulating work, Dr. Harkness says, "The purpose of this small book is to state the timeless truths of the Christian faith in terms relevant to the perplexities and confusions, the aspirations, joys, and sorrows of modern man in a troubled world. In short, we shall try to see not only what Christians are entitled to believe but also how these beliefs 'count' in the business of living."

Writing with her usual clarity and appeal to the layman, Dr. Harkness gives stirring affirmations of faith which present an illuminating picture of Christianity — what stands behind it, what makes it vital, and what makes it so applicable to every generation.

Included in the twelve chapters are discussions of Christian belief in God, Christ, the Holy Spirit, the Bible, the church.

Chapters include: We Believe in God, We Believe in Jesus Christ, We Believe in the Holy Spirit, We Believe in the Bible, We Believe in Christian Experience, We Believe in Christian Perfection, We Believe in the Church, We Believe in the Kingdom of God.

ABOUT THE AUTHOR: Until July, 1961, GEORGIA HARKNESS was professor of applied theology at the Pacific School of Religion. She taught at Garrett Biblical Institute and Elmira and Mount Holyoke colleges before going to Pacific School of Religion. She is known to thousands through the more than twenty books she has written including: *The Providence of God*; *John Calvin: The Man and His Ethics*; *Foundations of Christian Knowledge*; *Prayer and the Common Life*; and *The Bible Speaks to Daily Needs*.

Published by Abingdon Press Oct. 9, 1961. 128 pages; price \$1.00

The Editor of the A. M. E. Zion Quarterly Review was privileged, during the sessions of the Allegheny Conference which met at Braddock, Pa., to speak in the St. Matthew Church, Sewickley, Pa., the Rev. J. W. Crockett, Minister. In attendance was an inspired congregation, covering all age ranges, a firm tribute to the labors of this pastor who is, we believe, in his second year. St. Matthew Church has, for many years, stood as one of the finer congregations of the Ohio Conference, proud of their church, representative of their community and loyal to the Zion Methodist cause.

THE CONTEXT OF PASTORAL COUNSELING

A comparative study with case histories

by Steward Hiltner and Lowell G. Colston

“What is unprecedented about this book is the precision of the concrete data. Every bit of pastor-parishioner dialogue in this book was taken from electronic recordings, made with full consent of the parishioners and used with their approval. . . At the same time this is the report of the first comparative study of pastoral counseling in relation to counseling by other counselors,” says Dr. Hiltner, in the opening pages of this unique book.

By using the same counselor in two settings — the University of Chicago counseling center, and the Bryn Mawr Community Church — and by comparing a carefully controlled set of counselees, the authors shed considerable light on the value of pastoral counseling. Their study points out factors which give the pastor as counselor both advantages and disadvantages, such as the setting of the counseling — the church and all it symbolizes; the expectation of the counselee — the impression he already carries toward the pastor; the shift in relationship, since pastor and counselee do not meet for the first time in these roles; and the aims and limitations of pastoral counseling.

ABOUT THE AUTHORS: SEWARD HILTNER is a member of the faculty of the Princeton Theological Seminary. Until June, 1961, he was professor of pastoral theology in the University of Chicago Divinity School. He is the author of *Pastoral Counseling*, *The Counselor in Counseling*, *Preface to Pastoral Theology*, and *The Christian Shepherd*. LOWELL G. COLSTON is assistant professor of pastoral care at Christian Theological Seminary.

Published by Abingdon Press Nov. 6, 1961. 272 pages; price \$4.50

Library of Congress Catalog Card Number: 61-13193

Elsewhere we have tried to intimate our concern for these waste places of the church. We need not say more here but surely we must find ways and means of lending more than our prayers. The General Family of the denomination was in evidence at both South Alabama where we met our old college roommate, John Van Catledge and here in Arkansas where President Samuel Duncan of Livingstone College and Mrs. Abbie Clement Jackson, President of the W. H. and F. M. Society contributed much to the success of these days of stewardship.

JOHN WESLEY

A fast-moving, popular biography

by Ingvar Haddal

Beginning with life at his rectory home in Epworth and continuing through his college days, the Aldersgate experience, and his long ministry, this highly readable biography of John Wesley paints a vivid picture of his personality and career.

The action moves at a rapid pace, giving insights into the importance of Wesley's mother and brother Charles, into the personalities of the women Wesley loved, and into the influence of his friends and followers. More use of Wesley's writings is made here than in most popular biographies.

Concise in content, thorough in coverage, this account offers a fresh interpretation of this great religious leader.

"What was he like? The present book is no learned treatise on either Wesley or his work," says Mr. Haddal. "Nor is it a disparaging psychological analysis. I will merely endeavour to relate quite plainly the various situations Wesley encountered and how he reacted to them. Then each of us will be able to decide for himself 'what he was like'."

Some of the Chapters: The Rectory at Epworth, Susanna, Parish Minister in Georgia, The Boundaries Are Drawn, Itinerant Preacher, The Many-headed Monster.

ABOUT THE AUTHOR: INGVAR HADDAL is a journalist for Scandinavia's largest Christian daily newspaper, *Vart Land*, and sub-editor of the Methodist weekly, *Kristelig Tidende*.

From 1938 to 1956 he served as pastor of Methodist churches throughout Norway, and for ten years he was secretary of the Norway annual conference of The Methodist Church.

Published by Abingdon Press Oct. 9, 1961. 192 pages; price \$3.50

Another significant happening of the National Conference of United Church Women was the basis for social action. It was nourished by the thoughtful, deeply spiritual counsel of the Anglican Bishop of Pakistan, the Right Reverend Chandu Ray. He turned the 2,000 women gathered from all over this land, and guests from many other lands, back in upon themselves to the realization that human beings must achieve peace within their own hearts before they can create a world at peace.

METHODISM AND SOCIETY IN THE
TWENTIETH CENTURY*Methodism and Society, Vol. 2*

by Walter G. Muelder

This book follows the development of the Methodist social conscience from the adoption of the Methodist Social Creed in 1908 to the present. The most comprehensive study of its kind ever undertaken, this volume is one of the four-volume MESTA (The Methodist Church in Social Thought and Action) project.

PART I is a historical survey tracing the response of Methodists to such problems as race relations, civil liberties, industrial relations, temperance, and participation in war and peace.

PART II is an exposition of the structures of Methodist response—the various boards and agencies which were created to cope with problems in various areas of social action.

PART III is an interpretation of the church's position on major areas of Methodist concern and action today—the family, agriculture, communism, world order, and many others.

IN CONCLUSION, Dr. Muelder evaluates the main problems facing Methodism and gives a perspective from which the church can deal with these problems.

ABOUT THE AUTHOR: WALTER G. MUELDER is dean and professor of social ethics at Boston University School of Theology. He holds the B. S. degree from Knox College and the S. T. B. and Ph. D. degrees from Boston University. He has taught at Berea College and the University of Southern California and he served as visiting professor at the Ecumenical Institute in Switzerland. An outstanding philosophical theologian, Dr. Muelder is the author of several books including *Foundations of the Responsible Society*.

Published by Abingdon Press Sept. 11, 1961. 448 pages; price \$6.50

Library of Congress Card Number 61-10814

ADVANCE NEWS

John Knox Press Publications

January - March, 1962

The Lord's Prayer by Walter Luthi—an outstanding exposition of the

Lord's Prayer by one of the leading preachers of Europe. January 29, \$2.50.

Worship in the New Testament (Ecumenical Studies on Worship No. 9) by C. F. D. Moule—a new volume in a series that has proven popular even beyond expectations. Along with *Worship in Ancient Israel* (No. 5 in the series) this will prove a basic book for all interested in a serious study of the worship of the Christian community. January 29, \$1.75; 4 or more of a series (any assortment), \$1.50.

A Theology of Pastoral Care by Eduard Thurneysen—at last being made available in English is this standard work on pastoral care. Here is theological basis for pastoral care, from the standpoint of Barthian theology. Translated from the German *Die Lehre von der Seelsorge*. February 5, \$5.50.

The Royal Psalms by Keith Crim—a clearly written study of the Psalms relating to kingship and the Davidic dynasty. Brings much rich scholarship, especially from German sources, into a form accessible to busy preachers and students. Particularly good in discussion of the Royal Zion Festival which many scholars believe to have been held annually in Jerusalem. Includes an exegesis of the Royal Psalms. Foreword by Jacob M. Meyers. March 12, \$2.75.

The Bible in Christian Teaching by Holmes Rolston—written to show the relevance of the Bible (the indispensable book), the importance of its proper interpretation, and the place it should occupy in the church's teaching ministry. March 12, paper, \$2.00.

The Epistle to the Philippians by Karl Barth—someone has said that Barth's biblical expositions will live when his theological works are forgotten. Here, translated from the German, is one of his best. March 12, \$2.50.

And another outpost of the Church - - - North Arkansas where Bishop W. M. Smith faces bravely a work which could very well crush another spirit. The Conference met on familiar ground, to us, St. Paul in Little Rock. Here, surrounded by churches with dwindling memberships because of heavy migrations, low income, hard-to-get leadership, tensions, the church struggles on. We so easily can understand why such a high mortality exists in our chief pastors. When one endeavors to do a good job, advance the Kingdom, promote the general welfare, it has to be admitted that something goes out of a man.

IN AUDIO-VISUAL AIDS

HOLLYWOOD: The stories of great Christian hymns are told in pictures and sound in two unique color filmstrips just released by the Hollywood producer, Family Films. After the origin of each of the hymns is told the words appear on the screen for congregational singing. The accompanying 12-inch record is arranged in "bands" to permit each hymn to be selected and used separately where desired.

The first of the strips carries "Holy, Holy, Holy", "What a Friend We Have in Jesus", "My Faith Looks Up to Thee", and "Dear Lord and Father of Mankind."

The second includes "Stand Up for Jesus", "Just As I Am", "I Love Thy Kingdom, Lord", and "Blessed Be the Tie That Binds".

The two filmstrips may be purchased either in combination or individually, and the filmstrips and recordings are available separately also, from denominational centers, Christian bookstores, and audiovisual libraries and dealers.

HOLLYWOOD: There is general acceptance of the use of films and filmstrips as teaching and discussion aids in Sunday School and in youth groups. Now comes Family Films, Hollywood producer, with a series of four color sound filmstrips specifically planned for the adult group. These filmstrips are designed, according to producer Sam Hersh, to stimulate thinking and discussion. The titles bear this out: **BEING A CHRISTIAN IN BUSINESS, LIVING AND WORKING UNDER PRESSURE, FAITH FOR THE SPACE AGE, and FINDING YOUR PLACE IN THE CHURCH.**

A parallel "Faith for Living" series for teenagers has as titles: **FAITH FOR MAKING CHOICES, FAITH THAT INFLUENCES BEHAVIOR, FOR FUN OR FOR CHRIST?, and FAITH FOR SCIENTIFIC AGE.**

For training Sunday school teachers in the church there is another new Family Films series of four teacher training sound filmstrips: **HELPING CHILDREN PLAY, HELPING CHILDREN WORSHIP, HELPING CHILDREN GROW IN STEWARDSHIP, and HELPING CHILDREN USE THE BIBLE.**

Each kit of four filmstrips includes two 12-inch 33-1/3 rpm records and leader's guides.

A catalog of several hundred films and filmstrips are available, without charge, from the producer, Family Films, 5823 Santa Monica Blvd., Hollywood 38, Calif.

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